THE BASEL MISSION

ON THE

GOLD-COAST, WESTERN AFRICA

ON THE 1st JANUARY 1879.

A RETROSPECT ON FIFTY YEARS OF MISSION WORK.

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PRINTED AT FELIX SCHNEIDER.
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Verily, verily, I say unto you: Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.
John XII, 24.

We feel it our duty to appear with this Report before our friends in consideration of the fact, that *on the 18th of December 1878 we celebrated the fiftieth anniversary since the beginning of our work on the Gold-Coast.*

The first Missionaries sent there by our Society were: J. Ph. Henke, C. F. Salbach, J. G. Schmid and G. Holzwarth. The following passage is taken from the diary of one of them: „Wednesday, December 18th 1828 in the morning we got sight of Christiansborg. Fear and hope filled our hearts in perceiving the place of our destination. We saw crowds of Natives near the landing place, waiting for our arrival. At about 9 o'clock we landed at Christiansborg and were kindly received by a Danish officer, who brought us to the fort, where Governor Lind gave us a cordial welcome and promised to do all he could to assist us. He offered us lodgings in the fort, which we accepted etc."

And now looking back on half a century of patient toil and remembering the cares and troubles, the hundredfold obstacles of every description, the loss of valuable lives, and, for nearly thirty years, the slow and humble progress of this work, must we not exclaim that this corn of wheat too had

to fall into the ground and die? And yet when the last twenty years pass review before our spiritual eyes, and we observe the joyous progress and flourishing present condition of this Mission field, are we not also bound to acknowledge, how gloriously the Lord fulfils His promise of making the corn of wheat to bring forth much fruit?

It would exceed the limits of our Report to sketch the history of this work; but we will try to give our readers *a brief summary of each of the five decades,* relating the respective results of each.

The eastern part of the Gold Coast with the fort of Christiansborg etc. was in possession of the Danish crown till 1851, while the western part with the headquarters at Cape Coast belonged to the English. In the 18th century Denmark was blessed with several pious kings, who took a sincere interest in the spiritual welfare of their heathen subjects in the colonies. In the reign of Christian VI the Moravian brethren began their successful Missionary entreprises in different parts of the world. It was about 1736, that the attention of count Zinzendorf was drawn towards the propagation of the Gospel on the Gold Coast. Three times (1736, 1768 and 1769) brethren were sent to Christiansborg and Ningo; but all died after a short stay, without seeing apparent fruit of their work. They are buried, eleven in number, at Christiansborg and Ningo. And yet those seeds of the divine sower were not lost; for the dying brethren had at least directed the eyes of those who waited for the kingdom of God to the miserable and depraved condition of the tribes of that Coast, and Zinzendorf already prophesied a better future and a time of resurrection also of those dying seeds, which for more than half a century had been sleeping in barren ground. Between 1822—1825 the Danish settlements

were governed by Major de Richelieu, a wellminded man with regard to Christian truth, for he himself conducted the Sunday services in the fort at Christiansborg in absence of a Chaplain, and took care that the Mulatto children were properly educated. On his return to Denmark, he pleaded in an official petition to the King for a better attention to the spiritual welfare of the Natives.

About the same time the Committee of the Basel Mission were deliberating on the propriety of beginning a work of their own in one of the benighted regions of the West Coast of Africa, waiting for further direction of the divine head of our work. Richelieu heard of these transactions and wrote to Basel, offering in the name of his King fair conditions and every assistance in case the Committee should choose their field of labour on the Gold Coast. Our fathers entered into negociations and every thing promised fair success. But lo, the Committee had to experience the truth of the word: My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. Richelieu was accused of irregularities in his administration by his successor and discharged from his Governorship, and the young man whom our Committee intended to send as Missionary proved unfit for his charge. Nevertheless the Danish Government encouraged our fathers to appoint other men, and at last four brethren were sent out (March 1827), to commence the Mission work at Christiansborg. And now was accomplished what the Lord pleased, for these brethren „went with joy and were led forth with peace“, and the foundation was laid of the work, which shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.

The arrival of these brethren at Christiansborg on the 18th of December **1828** was mentioned above. Great was the

joy and hope of the friends of our Society at home, when they heard of the beginning of the holy war on the Gold-Coast. But again, as the heavens are higher than the earth, so are God's ways higher than our ways. Scarcely had the four brethren investigated the field of their labour and proved to be zealous men in their divine task, when one after the other was called away to his eternal rest. Holzwarth died on the 12th Aug. 1829, and soon after, on the 29th Aug. 1829, his two companions Schmid and Salbach fell asleep in Jesus, both on the same day. Henke survived till 17th Nov. 1831. Three new brethren arrived in March 1832, amongst them a medical man, Dr. Heinze. But already six weeks afterwards, on the 26th April 1832, the fever proved stronger than his skill. The next to follow him in death was his friend Jäger, who died 18th July 1832. Thus only one, A. Riis, was left, troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus. For truly he was alway delivered unto death for Jesus' sake. Twice he expected to breathe his last. But the Lord had thoughts of peace and not of evil over this work of His love to perform His good word towards it, and Riis recovered.

After the death of his brethren he preached and worked for some years among the Danish officers and Mulattos in the capacity of a Chaplain and Teacher to the Mulatto children. It was an arduous and thankless task, as Henke had experienced it before him. But patiently he waited for the direction of the Lord. In 1835 a Danish Chaplain took charge of the corrupted generation on the coast. Meanwhile Riis' interest was more and more drawn towards the Interior and especially to Akropong, the capital of Aquapim. He visited

that place for the first time after a severe attack of fever, and was astonished, how soon he recovered in the bracing mountain air. Besides that he received a friendly welcome from the mountain tribes, the Aquapims and their king. Since then he had the impression, that a successful Missionary work for the benefit of the tribes in the Interior ought to take its starting point from a place, where European vices did not interfere with the propagation of the Gospel. The Europeans to whom he communicated his intention, to live for the future in the „bush", laughed at such ideas; the natives, on the contrary, invited Riis to come, and a friend, Mr. Lutterodt, an old European coaster, encouraged him in his plan. The reception which he found at Akropong induced him to beg the Committee, not to weary in their efforts of evangelizing the Negroes. His reports kindled a new fire of love among the friends of the kingdom of Christ. Two brethren were sent to his aid, J. Mürdter und A. Stanger. They arrived 1836 together with Miss M. A. Wolter, the future partner of A. Riis and the first Missionary lady on the Gold-Coast. Every body expected a new era of that Mission. But on the 24th Dec. 1837 Stanger was for ever removed from his earthly scene of labour, and 4 months later, on the 4th Nov. 1838, Mürdter followed him. Riis with his excellent lady were left alone on the battle-field; 8 brethren had died. To human estimation they had laboured in vain, they had spent their strength for nougth and in vain; yet surely their judgment is with the Lord and their work with their God. Ten years had now elapsed since the first arrival of the four brethren. No fruit of the work was as yet to be seen, and our Committee openly declared in the Report pro **1838**: we are bowed down at the hearing of all the sad news, we are dismayed at the utter failure of our plans, we do not

understand the thoughts of the Lord with this deeply afflicted work.

Riis continued for some time his efforts at Akropong, but his health gave way amidst all the hardships. Before returning to Europe he visited Coomassie. The impressions he received there in the lion's den were not such as to inspire him with hopes for an immediate beginning of Gospelwork in Ashantee. In July 1840 he arrived at Basel. His report to the Committee was to the effect, to wait for clearer directions of the Lords will, though not at all disheartening. The friends of our Society, on the contrary, were not in favour of a new beginning after all the severe losses we had sustained. The prevailing idea was to break off altogether, as the Moravian mission had done 70 years before.

The Lord, however, had already chosen new ways; it was not His will to leave this stronghold of satan in peace of death. A new Inspector, the Rev. W. Hoffmann, an energetic man, took up the legacy of his predecessor with undaunted courage, finding out new means to „get the field". Three years after the above mentioned sick leave of Riis we find this faithful pioneer in *Jamaica,* assisted by J. G. Widmann, *to enlist Christian emigrants from among the free Negroes for the holy war in Africa. The plan of Insp. Hoffmann was, to begin our African Mission work anew by establishing a settlement with Christian Colonists from the West-Indies at Akropong.* 24 members of the Moravian Congregation were ready to go, and arrived on the 17th April 1843 at Christiansborg. Not all of these Westindian brethren proved to be shining lights among those who were in darkness. Yet Akropong became henceforth a city on a hill, the light of which could not be hid.

At Christiansborg a School was opened for the Mulattoes, which soon became crowded with pupils. From 1845 a

European Missionary was stationed there (Schied), and regular preaching commenced.

The young work suffered a great loss in 1845 through the utter breaking down of A. Riis' health and his return to Europe. But new brethren arrived (Sebald, Schied, H. N. Riis, J. C. Dieterle, J. Stanger, Fr. Meischel und J. Mohr). 1847 a new Station was established at Aburi (by Meischel).

The annual Report of **1848** relates that at last the wilderness and the solitary places are beginning to rejoice and the first blossoms are to be seen. About 40 native Christians besides the 20 Westindian brethren were gathered in Christ's fold, both at Akropong and at Christiansborg, and at least 300 children received regular instruction. Between 1838—48 only one Missionary died (Sebald † 7th Dec. 1845). May we not ascribe this change to the earnest prayer of the new born children at Christiansborg who assembled for the special purpose of interceding for the lives of their ministers? (Report of Schied 1848).

We proceed to the year **1858**, and are astonished to hear, that no less than 18 Missionaries, 9 married and 3 unmarried ladies, altogether 30 Europeans, besides 26 Catechists and Teachers are stationed not only at the old places, but also at Gyadam, founded 1853, at Abokobi, founded 1854 in consequence of the bombardment of Christiansborg, at Odumase, founded 1856. Aburi, given up for 6 years after the sick leave of Rev. Meischel, was reopened 1857 by our present Senior Rev. Dieterle.

The work had grown up to manhood, and manly were the endeavours to gain the victory. Our *Schools* received a suitable development, so as to resemble well organised Christian Schools at home. *Plantations* were cleared and laid out

with thousands of coffeetrees, roads cut through the bush, *better dwellings* built and so forth.

But not only the outward appearance changed, *the preaching of the Gospel brought a joyful harvest too.* The number of regular Church members was at the end of 1858: three hundred and eighty-five, besides ninety Canditates for baptism. In every way the prospects were favourable for an increased onset; for the heathenish powers were beginning to give ground.

Ten years later (**1868**) the tabular view showed the following numbers: 31 Missionaries, 19 Ladies, 25 Catechists, 15 Schoolmasters and 12 Female Teachers, altogether 52 Native assistants, 1581 regular Church Members (four times more than ten years ago). The year 1868 alone brought an increase of 372 souls.

The Mission Trade Society had begun their operations to prepare the way for the Lord by trade, based on Christian principles. Two Stations on the banks of the river Volta were newly established by that Society, at Addah and 60 miles to the interior at Anum, in the midst of an abundant cotton district. Of course not only the merchants offered their goods, but also Native and European Ministers offered without money and without price to children and adults the imperishable goods from above. In one place we had to retreat; Gyadam was in 1861 burnt down and abandoned, but only to make place for a new Station at Kyebi in the Akim district. A great number of Outstations sprung up surrounding the central places in every district.

During this period Elders were appointed in our Congregations to assist the Missionaries in their work and to settle minor cases of juridiction, which institution proves still to be a blessing in our whole organisation. *Church regulations,*

adapted to the wants of our Christian Natives, became the standard of life in our Communities. Polygamy and domestic slavery, two evils closely connected, were subdued with all energy.

Our *Schools*, the most flourishing part of our African Mission, received every attention, because we must have a staff of well educated Native assistants, before we reach our aim, the future independence of a Native Church. *Boarding Schools* were therefore opened in all our Districts for boys and girls, besides the Day Schools at each Station and Outstation. Our readers remember that, for a good while, a great number of the children under instruction were either orphans or belonged to heathenish families. In many cases also either the father or the mother were yet unconverted. It is clear that with children living with their ungodly relations the good influence of the school is apt to be weakened by the venomous influence of paganism. This is less the case with our Boarding Scholars, who live entirely with the Missionaries under strict discipline. It was no easy task to induce parents to give their children, especially their daughters, to the Missionaries for education. However all prejudices gradually disappeared by the enlightening influence of the Gospel. The greatest difficulty in establishing a Girls Boarding School was and is to some degree still experienced in the Krobo district, where every girl has to submit to a certain filthy heathenish custom, or become an outcast. „May the Lord destroy all the bulwarks of satan and pour out His Spirit upon daughters and handmaids among the Kroboes!“ exclaims the Report for 1865. And the same is our fervent prayer still.

The boys and girls of the Boarding Schools are also instructed in handiwork, the girls especially in sewing etc.

We do not expect that all these children will be converted; our European experience and Holy Scripture would contradict such expectations. But one thing we know: the Holy Spirit is working in the hearts of many of them, and they all learn at least so much under our roofs as is necessary to become useful members of society in their afterlife, and to regard African superstition as sin and folly.

From among the boys of our Day- and Boarding Schools we annually select the more intelligent and allow them to enter what we call our „*Middle-Schools*“ in Akropong and Christiansborg. An active boy trained in this school has no difficulty in obtaining an apprenticeship in a mercantile business or in a Government office. Others may become farmers or learn a trade in one of our industrial shops (see below). But these, as remarked before, are not our only objects with the Middle-Schools. Young men who have passed three classes of the Middle-School and wish to become Teachers or Catechists, receive in the fourth class preparatory instruction which enables them to enter special Seminaries. Those who wish to become Teachers stay two years in a *Teachers' Training School*, connected with the Boarding-Schools, to afford them opportunities for practical exercise in teaching; those who wish to become Catechists, and eventually Pastors, enter a *Theological Seminary*. We do not like to use big words, otherwise we might term the latter School our „Gold-Coast High-School“. But the object we aim at is: to educate Native Ministers, able to take care of the Congregations, to feed their flock with knowledge and understanding (Jer. III, 15), and to promote that wisdom, that is from above and is pure, peaceable, gentle and easy to be treaded, full of mercy and good fruits, without partiality and without hypocrisy (James III 17). We long for the fulfilment of that aim, but are thankful

for the first fruits reaped already from the tree of our School Work. „Speramus meliora“, we hope for better, is the motto of the African Steam Ship Company. It expresses our expectations also in this sphere of labour.

An other department in our work received its development between 1858—1868. Our friends are aware, that our Missionary work is not limited to preaching and teaching alone. We think it not only right, but our bounden duty, to make our Christians from the Gentiles partakers of the social blessings, which we abundantly derive from Christianity. For this purpose *Industrial Establishments* were opened at Christiansborg for joiners, wheel-wrights, lock-smiths, black-smiths, shoemakers and book-binders. Our industrial brethren had to overcome many difficulties with their work-shops. We are therefore thankful to state that, in this branch too, we have not laboured in vain. After many trials the different establishments became selfsupporting, and all these different trades tended to promote Christian diligence, honesty and sobriety. These work shops have not only enabled the Europeans to build more salubrious and comfortable dwellings than those they first inhabited, but the natives too, following our example, have improved upon their former style of domestic architecture. All the social changes, which this branch of our work brought to the Gold-Coast, are uniformally appreciated and speak for themselves to every one who has eyes to see and sense enough to observe past and present.

We have not yet mentioned the difficulties which the *confusion of tongues* creates in this party of the world and not in a small degree in our districts. In travelling from Christiansborg to Odumase, we pass villages with 5 different languages: Gà or Akra, Tshi, Kyerepong, Ewe and Adangme. Which of these shall be adopted as the common medium of

intercourse in church and school? Or shall we choose the easy and slothful way of preaching in English or in German and leave it to the Natives to understand what we mean to say? Nay! that would be against all commonsense! We deemed it therefore our duty to cultivate two of the chief vernacular tongues, the Gâ or Akra and the Tshi, to become written languages. We succeeded so far as to have now a great number of useful Schoolbooks of every description and, above all, the translation of the whole Bible in both. The late Rev. J. Zimmermann finished the *Gâ translation* in the Jubilee-year of our Society 1865, and Rev. Christaller issued his excellent *Tshi Old and New Testament* a few years later. The latter language is spoken by at least one million of Negroes on the Gold-Coast, far to the interior. We are greatly indebted to the British and Foreign Bible Society, who have generously paid the expenses of printing these translations.

We have tried to mention in these lines the spiritual agencies which animated, the body of our African Mission since the period 1858/68. It was only by degrees that, during the last ten years (1868/78), the vital elements of our different institutions came into full operation. Many of our younger Missionaries are now reaping what others have sown with fear and trembling amidst great difficulties and hindrances. But new difficulties are sure to arise, for we wrestle against the rulers of the darkness of this world, against spiritual wickedness in high places. May our present generation both of European agents and Native assistants never weary in this battle of light against darkness, us little as our old brethren did amidst greater difficulties. We must be thankful to the Lord for what He has given us. We earnestly hope and trust that He will bless and keep us in the future as He has done in the past.

And now the outward features, by which our progress during the last ten years was characterized ought to be indicated. In 1868 we were able to say that we had filled the regions of the Eastern district on this side of the Ashantee border with the Gospel. Congregations had been gathered, Schools established, Native assistants educated, the Bible translated into two languages, other books for schools and church published in the Native tongues, work-shops opened, agriculture promoted. But the kingdom of *Ashantee remained shut* to the messengers of peace.

Rev. A. Riis had in 1840 wished to proceed there, but he perceived that the time had not yet come and advised the Committee to wait for clearer directions from above. These came 30 years later. The Ashantees pillaged our *Station Anum* and carried our brethren Ramseyer and Kühne as captives to Coomassie. Even during their captivity (from 12th June 1869 to 23d January 1874) they were allowed to preach the Gospel, and from their prison they wrote that the end of their trials must be a permanent *Mission in Ashantee.* Liberated by God's strong hand the captives returned to Europe. They pleaded the cause of Ashantee. The Church Missionary Society and friends on the Continent encouraged our Committee to commence this Mission. Our appeal for special funds was answered by British Christians with the subscription of £ 3175. Continental and American friends gave us £ 3415, and we were thus in Dec. 1875 enabled to send out for *Ashantee Mission* a staff of six men for two new Stations, Mr. and Mrs. Ramseyer among them.

One of these Stations, *Begoro,* is not in the Ashantee territory, but a frontier town and a connecting link between our former Gold-Coast Mission and Ashantee proper. The other Station *Abetifi* is the capital of Okwao, a former province

of Ashantee, which gained its independence after the victory of the British army over the Ashantees. It may be asked why we did not proceed to Coomassie at once? The social and political conditions of Ashantee were, and are still, so unsettled, that in 1874 we clearly saw that Coomassie would offer very little guaranty for a Missionary Station. The means of our Society did not allow the risk of throwing away money for doubtful entreprises in Ashantee itself. Therefore our eyes were directed to the Eastern Ashantee province Okwao, where we were received with friendly readiness for our intentions. The chief of the capital Abetifi told the Missionaries to settle wherever they liked. During the dry season from Nov. 1875 to May 1876 the work could be commenced by building the Missionary premises at Abetifi and the after events proved, that the right way had been chosen.

The *Ashantee Expedition* has by the Lord's guidance brought to our Mission several happy results besides the liberation of our captive Missionaries without any ransom (£ 6480 had been asked by their jailers), and the beginning of a new Mission to Ashantee. The attention of the public was drawn to our humble and quiet endeavours in many news paper articles during and after the war. Sir John Glover Capt. R. N. made very favourable mention of our Mission, and the English Government expressed to the Swiss Government their thanks for the effectual help that had been rendered to the expedition against Coomassie through the Basel Mission, a number of Negro Christians following the division of Sir John Glover as soldiers, the Catechists accompanying them as Pastors, and the different artisans in our Congregations and Industrial Establishments rendering all kind of service to the army.

This war was likewise followed by a social reform of

the greatest importance to the whole Coast, for soon after the establishment of the Gold-Coast Colony, Governor Sir G. C. Strahan by ordre of the Queen *abolished domestic slavery*, which had been a continual drawback in every Mission entreprise. We had anticipated this step in our Church Regulations years ago and were glad to see our efforts now openly and officially supported.

Governor Strahan and his suite afterwards inspected our Stations and was greatly pleased by what he heard and saw. The consequence of this visit was an encouragement in our schoolwork in the shape of a Government grant of £ 100 a year and the construction as well as repair of roads to the interior. A regular letter post between Christiansborg and Odumase facilitated the intercourse between the interior and the coast. For all these improvements we are very thankful and we gladly avail ourselves of this opportunity to render our thanks to the Government and their representatives for so many valuable improvements since a few years in the social and political condition of Europeans and Natives. This granted we on the other hand deplore that these great blessings have been accompanied by some great disadvantages. We might mention for instance that the prices of labour, of food and every thing have suddenly risen very considerably, and especially the salaries which Government offers to educated Natives are very much higher than our means allow us to pay. This change gives rise to some discontent among our native assistants. May that truly spiritual mind, which finds its expression in the words of the apostle I Tim. VI, 6.: „Godliness with contentment is great gain, and having food and raiment let us be therewith content“ more and more inspire our brethren.

As a decided progress and a step in the right direction

towards building up a Native Church we will not forget to mention the circumstance, that several of our faithful Catechists received *ordination as Pastors* of Congregations between 1868/78. It was a day of joy and gladness when our dear Brethren, the Rev. A. W. Clerk, Ch. Reindorf and Th. Opoku received this token of confidence and appreciation of faithful services by our Committee. The Rev. A. W. Clerk is one of those Emigrants from Jamaika, who followed A. Riis to the Gold-Coast. Few years later also Messrs Koranteng, Nath. Date, Jer. Engman and Ch. Quist were ordained and received their respective spheres of labours in different places. May they have grace to abide in the Lord and bring forth much fruit.

One branch of our African Mission wants still more development. We mean the *itinerary work* of preaching to the Heathen by special *Evangelists* like our Paul Mohenu at Abokobi. It is true this man is particularly fitted for that post as a former fetish priest and an eloquent messenger of the good tidings and of that peace which he himself enjoys through faith. Of late a second man for itinerary preaching has been stationed al Akropong for the Aquapim district: the Catechist Peter Hall. But we want still more of such Evangelists. May God grant them to us!

Our Committee has of late frequently urged the necessity of introducing *the selfsupporting system* in our congregations. It is clear that the more our work grows and new Stations are established the more also the expenditure increases. It is evident too that they which preach the Gospel should also live of the Gospel 1 Cor. IX, 14. The practical meaning of this word is, no doubt, that our Christians, who no more spend their substance for the devil as in former times, are called upon to lay aside of their income for the necessary exigencies of their spiritual wants and for the poor. *Church*

and School funds as well as Poor funds are therefore opened, and every one of our Church members is expected to „lay by him in store as God hath prospered him“, to abound also in the grace of liberal contributions towards these funds. Free donations are expected and a regular Church fee is levied every year in our Congregations for the purpose to meet more and more all necessary wants with regard to the building or repair of Chapels, Schoolhouses, dwellings of Pastors, Teachers etc. It is hoped that these funds will increase so far as to pay in future also the salaries of those who work for the Gospel. The beginning is made, may the Lord continue to prosper this importaut institution.

One word more in sad remembrance of those of our brethren who died on the field of honour for Jesus' sake. The following list (see Appendix II.) recalls their names to our memory. Many of them fell asleep in Jesus of late years. We lament their early departure, but bless the Lord also for all the spiritual gifts He has bestowed upon His Gold-Coast Church through them. Br. J. Zimmermann died at home; nevertheless we give his name in one list with our venerable late Senior Br. J. G. Widmann and others; for his last thought rested with his cherished Africa. Their death-beds and their quiet resting places preach to us these words: Remember them, who have spoken unto you the word of God: whose faith follow considering the end of their conversation Hebr. XIII, 7. While we linger with reverent affection over the graves of our honoured dead who have recently been gathered to their fathers, we can only exclaim: „The Lord gave and the Lord hath taken away; blessed be the name of the Lord. They rest from their labours and their works do follow them.“

And now we invite our readers to go with us round our Stations and see the present condition of each. We begin with

Christiansborg.

The population in our seatowns is corrupted by European influence, and therefore the inhabitants of those towns have more difficulty in realising the true nature of Christianism, seeing so many Europeans, whose life is a disgrace to their Christian name. Add to this the migratory habits of the Akra people, especially of our young artisans, who after their apprenticeship leave our Congregations and their home for years, to live abroad, and return in many cases, alas! with ruined bodies and seared consciences, and we understand the difficulty of successful Missionary labour at Christiansborg. Notwithstanding such evils we do not despair, but exercise more firmly a scriptural discipline in our Congregation, to keep up the sound Gospel-standard for our compass, as we are sure that the Lord's blessing can only then follow us, when we stand to the truth.

An other drawback in Christiansborg is the scattered abode of our Christians among the heathen population. We form no community. In consequence the supervision is very difficult for the superintending Missionary, and the mutual control of our Church members Gal. VI, 1. 2, 1 Thess. V, 14. 15., Matth. XVIII, 15. 16. meets with more obstacles and is less efficient than in our other Congregations. Every body who knows the blandishments of sin, must fear for our young men who live on swampy ground in these seatowns, where the trees of righteousness, the planting of the Lord Jes. 61, 3 have great difficulty to grow.

Praise be to the Lord: amid all these hindrances He has gathered His elect, who have washed their robes and made them white in the blood of the Lamb (Rev. VII, 14). Class

meetings proved to be a blessing for our Christiansborg Congregation.

The Sunday services might be better attended. Regular preaching in English and in Akra offers an opportunity to Government officers and soldiers as well as to our own members to learn the way of righteousness. We are glad to state the amiable intercourse, which some of our brethren have had with several Government officials. Above we spoke of the corrupting influence of Europeans. It is clear that there are always exceptions to a rule, and such noble exceptions are fortunately not quite uncommon on the Gold-Coast. We hope and trust, that the ensnaring evils of Coast life, too well known to be mentioned here nominally, might be checked to some extent by our readiness to offer Christian intercourse to all of our European friends who have a wish for it.

Christiansborg and Akra are the headquarters of our work-shops and of our mercantile establishments. Mr. Chr. J. Buhl, the chief Treasurer of our Society, has under his care the Book and Tract depository, of which we give the catalogue below. The Boys' Boarding and the Middle-School for the Akra and Adangme district are also established there.

La, a considerable village and fishing place, is one of the Outstations of Christiansborg. The Christian Community there at Emaus is now enjoying peace after many a turbulent affront of the heathen powers of darkness. The number of Christians has been increasing from year to year in spite of Lakpa, the hideous national fetish of the Akra idol-worshippers.

Teshy, the next village east of La, is an Outstation of long standing and had a promising beginning and a time of revival 30 years ago. If La has in some respects resemblance with Smyrna Rev. II, 8 follg., then the: „Remember from

whence thou art fallen and repent and do the first works, because thou hast left the first love" Rev. II. 4. 5. may be applied to Teshy.

Two smaller places, *Legong* and *Kwantanang* are likewise under the superintendence of the minister of Christiansborg. The number of all the full and accredited members of this central place amounts to 575.

Our second Station

Abokobi

at the foot of the Aquapim hills with the Girls' Boarding School for the Akra district and with a great number of Outstations and Preaching places presents in many respects better features. This place was established in 1854, and has now a Congregation of 272 members. There is much spiritual life in this community, exhibited by discipline and following after holiness. The Presbyters or Church Elders of Abokobi are known and acknowledged for their impartial decisions. The Church discipline is strictly exercised if necessary and it is known even amongst the heathen round that station, that for those who intend to walk unorderly, there is no place in our congregations. Some heathen say it openly, that this is the reason why they will not join us.

Mayera, a pleasant little town in the Akra bush, the abode of planters, became a blessed scene of labour to our worthy Deacon, the Rev. Ch. Reindorf, who by the devotedness to his work as Pastor of Mayera and the efficiency of his preaching to the heathen brought many a soul to the saving knowledge of our divine shepherd. It must be acknowledged here with due thanks that not only he, but also our other Deacons and many of our Catechists, not content to fulfil their duties in their Congregations, consider themselves deb-

tors both to the Greeks and to the Barbarians, both to the wise and to the unwise, trying to win souls for the Lord whenever an opportunity offers. Therefore they spend as much time as their duties to their Congregations will allow of, in visiting the villages and houses of heathen. The result of these endeavours was by the blessing of our divine Head the conversion of a notable fetish-worshipper at *Agbowodo,* whose baptism brought many a heathen to meditating upon the deceitful practices of the fetishpriests and the only way of salvation and peace in Christ.

The dedication of the new chapel at Mayera (17. Nov. 1878), chiefly built by the Christians themselves, was a day of great rejoicing; 24 catechumens were baptized by Rev. Ch. Reindorf, and in the afternoon a vast crowd of visitors joined in a missionary meeting, which took place under the shady trees adjoining the chapel, which would have been too small to hold the multitude.

Sasabi, east of Abokobi, is, on the contrary, the barren ground still which it has been for many a year.

Bawaleshi presents decidedly better features. A pretty member of zealous young men make a good impression on the visiting Missionary. They felt it their duty to build a better house for their Catechist, instead of the wretched hovel he had inhabited before. Mr. Obobi, an old Catechist of ours, is the soul of our work there.

The work at *Oyarefa* greatly resembles that at Bawaleshi, the chief difficulty being the want of Christian girls to become wives of our young Christian men. We cannot mention all the preaching places of Abokobi; but we know, that by extensive sowing of the good seed among the heathen many souls have been brought to peace and rest in Christ. The total number of Members in this Circuit is 588.

Christiansborg and *Abokobi* are our two principal Stations among the **Akra** speaking population, *Odumase* und *Ada* for the **Adangme** district.

Odumase,

the capital of Krobo, which is the pearl in the crown of the Gold-Coast Colony for its fertility, was selected as a Mission Station in 1859. Great and manifold were the hindrances which the Gospel met there after a very promising beginning and much readiness on the part of the King Odonko-Azu and his subjects to hear the word of God. It seemed for a time as if the whole tribe might be gained for the Lord by a general vote of King and Elders. It was a mistake. The fear of fetish-priests and several customs peculiar to that tribe, closely connected with fetishism (the institution of tshemeli and the Otufo costume) were the bulwarks of satan, which he opposed to the weapons of light. The love of sin was his faithful standard bearer. For years we had to fight against these powers of darkness with apparently little success; only of late a breach was opened in this stronghold. We hope and trust that the worst is over. The number of Christians has during the last years been steadily increasing, and the Christians begin to separate from the heathen, gathering in Christian villages apart from their fellow citizens both at Odumase and at *Srâ*, the Outstation 4 miles to S. W.

It has sometimes been said, that the amount of offerings which a man gives towards his heavenly Master's cause is a very good barometer of his spiritual condition. Although we do not agree with this statement in this naked form, yet there is some truth in it, and for a number of years it has been our endeavour to accustom our Native Christians to contribute towards the Lord's cause according to their ability.

We are glad to see that our endeavours have not been in vain in all our Congregations, and that our members have begun to see the truth of the word: „It is more blessed to give than to receive.“ In illustration of this we have already mentioned: the chapel building at Mayera, the Catechist's dwelling at Bawaleshi; we shall hear of the exertions of our Ada brethren for the construction of their church and schoolhouse. We have not room enough to enumerate all similar praiseworthy deeds of faith and love in other Stations, but should consider it unfair, not to dwell with one word of appreciation upon the liberality of our Odumase Christians, which they showed in the repair of their chapel, of our Srâ members in building a schoolhouse, and of both in their contribution towards the different funds. Also of *Kpong* we hear that a meeting place is in construction. Kpong has become a regular preaching place, because many of our Ada Christians live there as traders.

At *Akuse* our mercantile brethren have a considerable establishment. The Missionary work has, since a few months, been committed to the care of our esteemed Deacon Rev. Ch. Quist.

Leaving our work in Krobo with the 263 Members and the Girls' Boarding-school, we make use of the new steamboat, the „Pioneer“, belonging to the Mission Trade Society, to proceed on the Volta to

Ada,

a town of about 7000 inhabitants near the mouth of that river, the chief emporium of the whole Volta-trade. This place, or rather *Adafo* was in 1864 first occupied by our Trading board, and only in 1867 our Committee stationed a Missionary there.

Adafo is the loading port for Ada town, a small village on the spit formed by the Volta Lagoon on one side and the Atlantic on the other, about four miles distant from the town. An extensive factory was built in 1869. Regular divine services were held in a small room near the trading premises. The Congregation increased quickly, as our Christians themselves became the active leaven amongst their pagan friends and families. In 1870 it was found necessary to provide our membres who lived at Ada town with a Catechist, a few years later with a Deacon, the Rev. J. Engman, now at Christiansborg. The last returns of the Ada circuit together with the Outstations at *Tamatoku, Sukpe* and *Tefle* are 156 communicants, 73 children, — no doubt a gratifying number after eleven years of labour.

We have pleasure in rendering due thanks to our Ada Church elders for their zeal and cheerfulness in providing the necessary materials and means for a beautiful church, altogether a work of their own. The 25th Aug. 1878 was appointed for the dedication of this church after incessant working of all the Christians to finish this house of God. A great number of visitors from far and near, waiting for the peals of the newly bought church bells, crowded the streets of the town, which had been swept by special order of the Commandant. At $9^1/_2$ a. m. the Christians assembled in the new schoolhouse to give thanks to the Lord for all His mercies, and to supplicate His presence for this day, and then in a procession moved to the new chapel, three Presbyters carrying in their hands the Holy Vessels. The key was delivered to the minister by the architect, one of the elders, with a few appropriate words, and soon the spacious hall was densely crowded with eager listeners, many standing outside near the doors and windows. 19 Catechumens from

nearly all the Outstations of Ada declared their faith in Christ and were baptized. In the afternoon 6 Europeans and 7 Natives addressed stirring words of praise and exhortation in different tongues and ways. „This is the day which the Lord hath made, we will rejoice and be glad in it“, these words express the tenor of sentiments of all present. Such an event is always an epoch in the life of a young Congregation. Formerly they sought in dark fetish houses for a place to hear God speak to them, but could not find it. Now they can say: „The sparrow has found a house and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of hosts, my king and my God. Blessed are they that dwell in Thy house: they will be still praising Thee.“ The collection raised after the morning and evening services amounted to £ 28. 9 —, the friendly magistrate of Ada contributing both in words and deeds not in a scanty manner to celebrate the day. Such days must give us the impression that something has already been achieved in our work, which is an earnest of greater blessings for the future.

The superintending Missionary has occupied since March 1878 the newly built mission house at Ada town. The supervision of the Ada circuit is thereby greatly facilitated. We hope and trust, that our Committee may be enabled to send either a second Missionary to Ada or a Deacon to our mercantile Station at Adafo to meet all demands of our work at these important places. The Ada Christians are mostly traders, and their connections in business extend to all the trading places of the Volta, and reach already the great staple town Salaga, where caravans from the interior exchange the produce of Sudan for the goods of the European market. Our Christians therefore, preaching the love of God in words and conversation at those remote places, must become our fore-

runners to the heart of Middle-Africa, preparing the way of the Lord, making straight in the desert a highway for our God. We wish them God-speed in their endeavours.

Our work in the Aquapim District, where the **Tshi** language is spoken, comprises nearly all the towns and villages of the mountainous part of the Gold-Coast between the Akra plain on one side and the Akim bush on the other. *Akropong* and *Aburi* are the two central places of a very blessed missionary transaction.

Aburi,

the sphere of labour of our venerable Senior, the Rev. Dieterle, who has spent more than 20 years of indefatigable toil at that Station, has according to the last returns 633 members, viz. *Aburi* itself 320, *Tutu* (founded 1862) 198, *Asantema* (founded 1868) 78, and *Nsakye* (founded 1872) 37. — It is no doubt the healthiest place among the old Stations of our Society, and therefore the sanitarium not only of all the sick missionaries of the Akra and Adangme district, but also of many Europeans, who have recovered their health under the kind care of our two missionary families. The Girls' Boarding School for the Aquapim district is established there, and offers a home and sound Christian education in all branches suitable to the future life of the daughters of our Christians. Many a young woman of our Aquapim Congregations has received there the direction, how to found a happy home, in which industry and sobriety are the handmaids, godliness with faith and charity the pillars of the house.

Each of our districts has its Missionary Festival, where Christians of the whole circuit flock together, as in olden times the members of the sacred nation came together in Jerusalem „whither the tribes go up, the tribes of the Lord unto the

testimony of Israel to give thanks unto the name of the Lord." Prayers, speeches by Europeans and Natives in turn and many songs of the Congregation and several choirs refresh the heart, produce a feeling of oneness and enliven the missionary spirit. We record with pleasure that at Aburi such days of gladness are celebrated every year with peculiar propriety and success. We need such days of exultation in the Lord instead of the foul rioting and the beastly pleasures at heathen festivals, and nothing proves the holy influence of Christianity better, than the difference between the rejoicing in the Lord and the wantonness of the idol-worshippers, whose God is their belly and whose glory is in their shame.

The want of a larger chapel at Aburi is felt keenly. Might not the Christians there follow the good example of other Congregations to help themselves in collecting the necessary means for a house of God, large enough to offer room for the great number of members of that Congregation? We are sure that the support of other Stations as well as of many European friends, who have found new strength in the hospitable mission house at Aburi, would soon follow the earnest endeavours of self-activity of our Aburi members.

Akropong,

the capital of Aquapim, established by Rev. A. Riis in 1835, left vacant after his return to Europe during 1840 till 1843, is not only the oldest, but also the most noteworthy Station of our African Mission. Not less than 1273 members of our Society are gathered there, viz. at *Akropong* 398, *Abirew* 86, *Dawu* 21, *Date* 387, *Mamfe* 107, *Amanukrum* 48, *Mampong* 39, *Adukrum* and *Apirade* 155, *Abonse* 32 members. A considerable staff of ordained European Missionaries and Native assistants

work there in different branches and positions; but most of the Europeans are engaged in the educational department. One of them is headmaster of the Boys' Boarding School for the Aquapim district, to which is closely connected the Training institution for the Tshi-speaking tribes of the Gold-Coast district. Another of our brethren has charge of the Middle-school, two have the important task to impart to the Akra and Tshi youths the theological sciences, which are taught in Europe, clothed in their own native idiom, as far as they are capable of receiving them. The course of studies in this our theological seminary comprises: Introduction to the Old and New Testament, History of the Church, Exegesis and Reading of the Bible in the Original: Hebrew and Greek, Exercices and Grammar in these languages, Homiletical and Catechetical Exercises, Doctrines of faith, Biblical Ethics and Comparison of Christian Churches (Knowledge of symbols). Besides this theoretical instruction, we have not left the practical training of the pupils out of sight. They accompany their teachers regularly once or twice a week to open air preaching in the neighbouring villages or on preaching tours, and on these occasions the elder pupils have to deliver addresses. This Seminary provides the Mission with Catechists at an avarage of five per annum after a course of four years. *Of course pious and trustworthy characters are considered even more essential, than scientific proficiency; but we trust that the latter may prove a help and not a hindrance to the former. It is our earnest prayer that the tone of conversation in this school may increase to be a truly Christian one, more than we experienced it hitherto. We want thoroughly Christian and spiritually minded characters, true followers of Christ; for only these are the hope of Africa to be regained for the Kingdom of Christ. A low minded pupil in this Seminary seldom becomes a spiritually minded Catechist.*

We have mentioned already, that in our Middle-schools at Christiansborg and Akropong those of our young men receive admittance, who wish to prepare for Mission Service. The subjects taught in those schools are: Bible reading with short explanations, Sacred History, Outlines of the Doctrines of the Christian Religion, Geography, History, Arithmetic, Geometry, Algebra, English, Greek, at Christiansborg the Tshi, at Akropong the Akra or Gâ language and Singing.

The use of the following books affords great help in teaching viz: The Doctrines of the Christian Religion by J. H. Kurtz D. D., translated into the Tshi language; Instruction in Arithmetic; Examples for the School-Arithmetic; Stories from and Tables of General History; all these books printed in Tshi, some of them in the Akra language too. An excellent new grammar of the Ashante and Fante language is the medium for introducing our scholars both into the English and their own Vernacular. An English, Tshi, Akra Dictionary facilitates the reading of English works to our scholars. The „Tunes to the Tshi and Akra Hymn-Books“ offers choice sacred and secular music to our Native choirs. In the Akra language we possess a translation of the handy little book: The Geography of Palestine by W. M. Leod and 3 Volumes of the General History by Redenbacher, a first rate German popular work.

There are now 35 pupils in the Middle-school at Christiansborg, at Akropong 27. From these Middle-schools are selected the young men who wish to become Teachers, and those who are willing and whom we believe fit to become Catechists.

The Teachers' Seminary at Christiansborg has 4 pupils, at Akropong there are 7. The course of studies in this Trai-

ning school is partly theoretical and partly practical, that is, besides receiving lessons in various sciences which a Teacher wants most, the Seminarists have to impart lessons in the junior classes of the Boys' school under the surveillance of older Teachers and the Missionaries, in charge of the Boarding-schools.

Of these we have met already one at Christiansborg for the Akra and Adangme district with 48 boys; the Akropong Boarding-school offers room for and has according to the last returns 50 pupils, especially from among the Aquapims; the number of Akim boys at the Kyebi institution is 40. The chief subjects of instruction (of course all taught in the Vernacular) are the following: Reading, Writing, Grammar, the elements of Arithmetic, the Outlines of Geography, Bible stories and Bible reading, the learning by heart of Scripture passages and of Hymns, and Singing. The course of instruction pursued in these schools is naturally of an elementary kind; but a higher class is usually attached to them for those boys (and in the Girls' Boarding schools also for the girls), who show good abilities and of whom it is presumed, that they may become useful in the service of the Mission hereafter. In this „higher class" English is taught too. Whilst the forenoon in all our Boarding schools is dedicated to lessons, the greater part of the afternoon is employed for field and garden work in the Boys', and for sewing, knitting and crochet work in the Girls' institutions.

Our educational Department requires a large amount of money, a sowing in hope of a joyful harvest, of which we reap the firstfruits already. But the time is now come too, that we must earnestly wish the increase in schoolfees. Our Native friends, who wish to have their children educated, seeing the great benefit of education, are bound to bear the

expenses of it. We have therefore of late begun to fix certain sums for board and clothing etc., not only for the pupils of the Boarding-schools, but also for the Middle-schools, and it will be a question of time only that even the Seminarists and Training-scholars shall contribute to the expenses of their studies, as is the case in many other Societies already. We refer to a report of a South African Mission, where we read, that it was decided that all the Students of the Theological Missionary Institution there should in future pay £ 5 . . . a year during their stay, instead of £ 5 as entrance fee only. *It was thought in the case of those upon whom the new regulations might press heavily, the Congregations from which they come, or their own friends would meet such exceptional and deserving cases by raising the money for them.*

The superintending Missionary at Akropong was glad of being able to mention in his last report a change in the right direction with regard to the endeavours at selfsupport of the Akropong members. They were rather backward in this respect, and had some difficulty to accustom themselves to collections for Mission purposes and the regular Church-tax, which is levied now from all our church-members. But through the active influence of the Church Elders and our Native Assistants at Akropong and on the Outstations, this rule gains more and more ground. The Date Christians especially have made up for former want of willingness to church contributions by the material help in building both School-house and Chapel. Considering the general poverty of those Christians, we think these results very satisfactory and encouraging. The endeavours of their zealous Deacon Mr. Opoku have not been in vain.

Proceeding now to the last districts which we occupy, to **Akim**, where we have two stations, *Kyebi* and *Begoro*, and to

Okwao, with our station at *Abetifi*, we praise the Lord for the happy changes which His Spirit effected in these back woods. „The Lord has done great things for us; whereof we are glad“! With these words of the 126th Psalm one of our brethren begins his last report of the station

Kyebi.

The hatred of the King of Akim to Christianity, which induced him to expel the Native Missionary Rev. D. Asante from his country and to allow his attendants to illtreat several of our church members and even to beat the wife of the Native Pastor Date in a most merciless manner, has had a result entirely contrary to his intentions. „Our mouth is filled with laughter and our tongue with singing“, writes the European successor of D. Asante, at the end of a year, in which we were sorely afflicted, tossed with tempest and not comforted. For the Lord has done great things for us. He fulfilled his promise: In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee, shall fall for thy sake. Our enemies thought evil against us, but God meant it unto good as it is this day. The *circuit of Kyebi* had in fact the largest increase of all our African Stations during 1878. Not less than 157 converts were baptized during that year. A great number of outstations contributed towards this number. There are now 140 members at *Kyebi* itself, at *Apapam* 8 new converts, at *Kukurantumi* a christian community of 75 members. A Catechist was stationed at *Asiakwa* because 22 persons were bap-

tized since March 1878 and 4 Christians from other places settled there. At *Abomosu* the number of Christians rose to 62. At these and different other places the candidates for baptism amount to 85 at the end of 1878, the greater part of which will be baptized till this report is in the hands of our readers. But we have not only to record a general increase of followers of Christ in those dark regions, the growth of genuine christian life too keeps pace with the outward building of the Lord's temple. It is for instance a great improvement that 14 matrimonies were solemnized during last year. Among the heathen the nephews only have the right of succession, and as long as the families were mixed, one part christian the other heathen, the oncle or the aunt had more rights over the children, than even the parents. The system of this nephew succession is based on immoral principles. We feel it our duty to do away with such heathen customs and see the benefit of it in the improvements of family life and in better attendance of our schools. Community of goods between husband and wife is a strange idea to an Akim heathen; but the spirit of Christ brings light and life in all such questions of new formed christian communities. Rather difficult is the relation of the Christians to king Ata, difficult, because we keep to the rule of the apostle „Let every soul be subject unto the higher powers"; though the king is not a terror to evil works, but to good. Still we advice our people to suffer and to be subject for conscience sake; in all and every case to render to all their dues: tribute, to whom tribute is due; fear to whom fear, honour to whom honour. Of all the kings and chiefs of the Gold-Coast with whom we live, king Ata only has the doubtful honour to be an enemy of mission work. The relations which exist between our Deacon Mr. Koranteng and the chief of *Kukurantumi* are far more profitable.

The Christians at that place are busy to collect the necessary materials for a new Chapel, though they are very poor. The chapel at Kyebi too wants enlargement because the old one offers not sufficient room for the increased number of hearers. In some villages no house for worship is built yet, in others it is only a room attached to the Catechist's house; at Abomosu the members have erected a „splendid cathedral" in their opinion and in comparison of the hovels in which the inhabitants of that remote place use to live hitherto. The visiting Missionary, though greatly pleased with the spirit of willingness of the young Christians for the good cause, only found a very primitive shed, but sufficient for the beginning. The death of our beloved Catechist Mr. Hall at that Outstation was a severe loss. It was rumored that a fetishpriest in his wrath because of the increasing influence of Christianity had poisoned him; but the case is not sufficiently cleared up till now. On all the Akim Stations and Outplaces the interest in the Sunday schools is noteworthy. Among the Dwabengs, who settled near Kukurantumi, a new field of labour has opened, which we have the intention to occupy as soon as possible. Lord, send forth labourers into Thy harvest!

With regard to our other Akim Station,

Begoro,

we refer our friends to the special Report of the Ashante Mission, which appeared at the end of 1878. We give a short extract of it to complete the picture of our Mission work on the Gold-Coast.

Begoro is the healthiest among all our African Stations as it lies 1500′ high. There is good well water all the year

round. The people are strong, living chiefly on agriculture. On the 21st December 1875 Rev. A. Mohr and his Native Assistant Obeng arrived at Begoro, and twelwe days later Mr. Glatzle (see page 40), an artisan, joined them. Close to the town is a beautiful hill with primeval forest, which was purchased by the Missionaries for a Station. Three days after Mr. Mohr's arrival, his Native Assistant brought eight Begoro men to him, who applied for Baptism. Their number soon increased to fifteen, so that the construction of the station buildings and the instruction of these candidates had to go on together. Many difficulties had to be overcome; but on the 25th May 1876, the day of Ascension, our brethren had a blessed day. Nine people were baptized, the first fruits of the Begoro Mission work. A short time afterwards a school was opened. The Christians were very busy to build their dwellings, close to the compound of the Mission, because experience had taught us, that it is an advantage to young Christians to be separated from the filth, noise and immorality of their heathen families. Improved dwellings, cleanliness, regular morning and evening worship are important things for the establishment of a Christian community. On the laying of a sound foundation the future prosperity of the whole work is depending. The most powerful Missionary is a Congregation that exhibits the spiritual as well as the temporal blessings of Christianity to the heathen. On the 31st December 1876 seven families lived in their own houses, built by themselves near the Missionhouse, and their number is gradually increasing with the number of Christians. On the 10th May 1877 a nice chapel was opened and consecrated to the Lord. On the same day eleven persons were baptized and three couples married. The heathen got a deep impression by all they saw and heard on that day. Since that the work is prospering in every

respect. The Mission buildings are now finished, viz. the chapel, a missionhouse with 8 rooms, a house for a Catechist, an other one for a teacher.

At *Fankyeneko* at the foot of the Begoro mountains an Outstation is founded since the 19th Aug. 1878. 16 Christians are there and some Candidates. The Catechist is very busy in the itinerary work. There are now 66 members in the Begoro circuit. The year 1878 brought an increase of 32 members; from Begoro itself 16 and 16 from Fankyeneko. May the Lord bless the Begoro Station on the future as He has done hitherto.

Abetifi,

the capital of Okwao, was selected as Missionstation after a careful investigation of this former province of Ashante. The distance from Begoro in Akim to the first village of Okwao is three days, Abetifi only four days journey from Coomassie. On the 8th of Feb. 1876 Mr. Ramseyer, Mr. Werner and Mr. Weimer arrived at Abetifi. Mr. Ramseyer recognized the place well, and most of the people remembered him, for he had passed through Okwao as prisoner on his transport to Coomassie. The land for establishing a Station was purchased. Mr. Ramseyer went back to the Colony to engage Native artisans on the coast. Messrs Werner and Weimer in the meantime cleared the jungle and commenced work at once. Mr. and Mrs. Ramseyer with the artisans were soon expected and then the work could be pushed forward vigorously. But — „My thoughts are not your thoughts, says the Lord.“ Mrs. Ramseyer was seized with a paralytical stroke, and the Doctor gave order to bring her to Europe without delay. The situation of Mr. Werner and Mr. Weimer

at Abetifi was trying. They had no African experience, and only a small number of artisans from the coast, partly very doubtful characters, went to the interior. Notwithstanding these and many other difficulties the work was brought so far that on the 31st Dec. 1876 the stonewalls of the first story of the Mission house, the walls of a dwelling for a Native Catechist and the foundation of a Chapel etc. were finished. But the rains set in very early, before the roof could be put on and consequently the clay walls of the second story were destroyed. It was therefore made of frame work and finished in the comparatively short time of two months. This was possible by the assistance of Mr. Buss, a European carpenter, who in company of a number of good Native artisans arrived at Abetifi in January 1877. Now it was possible to proceed with more force. According to the last reports the work of building at Abetifi has come to an end. We find now there on our visit a two storied Mission house, a nice chapel and the dwellings of 2 Native assistants.

From the commencement the Gospel was regularly preached in the town, and other places were visited too. But the Okwaoes are much more enslaved in fetishism than the coast people, and the fetishpriests have far more influence than in the Colony. An other difficulty is domestic slavery. For these reasons it was difficult for some time to establish schools. Never the less a *Boys Boarding School* has been opened, which by God's help may become a nursery for future Native Ashante Missionaries.

The friends of the Ashante Mission will be glad to hear that Mrs. Ramseyer has so far recovered that she and Mr. Ramseyer could return to Abetifi at the end of 1877. May the Lord be with them after years of severe trials, and make them a blessing for Ashante! — Mr. Weimer has left Abetifi

to take his place at the Boys' Boarding School at Akropong. Mr. Buss has also been removed and stationed at Date, to superintend the building of the new chapel there. Mr. Ramseyer and Mr. Werner will remain at Abetifi with 2 Native assistants. If the Lord spare them, it will be possible to extend the work to all towns and villages of Okwao and further on.*)

The Lord our God has in His lovingkindness established His church at Okwao too by bringing a small number of young men to the knowledge of their salvation. They have turned away from the dumb idols and been brought to faith in the living God and in Christ our Saviour. May they abide in Him and may their number increase to hundreds and thousands who yet living in heathen darkness are waiting for the „beautiful feet" of Him that „bringeth good tidings".

We have finished our survey and must indeed be truly thankful for the manifold blessings which the Lord has bestowed upon the humble endeavours of our Society. The darkness of night has been dispelled to *nearly four thousands of Natives* under our care by the Sun of Righteousness. On behalf of thousands perishing for lack of knowledge, and in the name of Jesus, wo died that they might live, we appeal to our friends to help forward this work by increased liberality, and by yet more frequent and earnest prayer for the success of Missionary labours. With a zeal that knows no discouragement, and a faith that knows no denial, let us

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*) Just before concluding the printing of this Report we are struck by the sore news of the decease of our dear brethren *G. Glatzle* at Begoro († 15. May 1879) and *E. Werner* at Abetifi († 22. May 1879).

wrestle with God for the conversion of the world to Christ, encouraged by the assurance that „He must reign till He hath put all enemies under His feet.“ Let us go on to labour with all our heart for Him, who has loved us and laid down His life for us. At the great day of His coming we shall see the fruit of our work and rejoice with all those who „shall come from the East and from the West, from the North and from the South, and shall sit down in the kingdom of God.“ With the old Gospel committed to us to „preach to every creature“; with the power of the Holy Ghost vouchsafed to give effect to our efforts; and with the mighty promise: „Lo, J am with you alway“ we cannot fail. The Church may be harrassed, but „God shall help her and that right early“; the heathen may rage, but „the Lord shall have them in derision“; the nations of the earth may refuse to serve the Lord's Anointed, but those nations shall be „utterly wasted“. Therefore „ye, that make mention of the Lord, keep not silence; and give Him no rest still He establish and till He make Jerusalem a praise in the Earth.“

In the name of the Basel Evang. Missionary Society

Otto Schott,
Principal and Inspector.

Donations and Subscriptions in Behalf of the Basel Mission will be thankfully received by

Chr. J. Buhl, Esq.
Treasurer of the Basel Mission at Christiansborg, and by all the Missionaries of the Society.

J. P. Werner, Esq.
New Broad-Street 19, London E. C.

European Missionaries

of the Basel German Evangelical Mission on the Gold-Coast.

Corrected up to the 1st July 1879.

[The letter (m.) after the names signifies: „married", and the letter (w.): „widower". The names of unordained Brethren are marked by an asterik.]

Name	Native Country	Date of active Service	Station
J. Chr. Dieterle (m.)	Germany	1846	Aburi
H. L. Rottmann (m.)*[1]	do.	1854	Accra
D. Eisenschmid (w.)	do.	1861	Akropong
D. Asante (m.)	Africa	1862	Nsakye
Ph. H. Bohner (m.)	Germany	1863	Abokobi
Fr. Ramseyer (m.)	Switzerland	1864	Abetifi
J. Weiss (m.)	do.	1865	Odumase
J. Müller (m.)	Germany	1865	Aburi
J. Binder (m.)*	do.	1866	Addah
G. J. Lodholz (m.)	do.	1867	Kyebi
Chr. Jm. Buhl (m.)*	do.	1869	Christiansborg
J. Kopp (m.)	do.	1869	Abokobi
P. Steiner (m.)	do.	1872	Christiansborg
A. Langhorst (m.)	do.	1872	Addah
J. M. Müller (m.)	do.	1873	Akropong
Th. Essler (m.)[1])	Germany	1873	Akropong
Chs. Bender*	do.	1874	Accra

[1]) Went home in May 1879.

Name	Native Country	Date of active Service	Station
N. Dieterle*	Africa	1875	Accra
J. Weimer*	Germany	1875	Akropong
Chs. Weigle (m.)*	India	1875	Akuse
G. Glatzle (m.)[2])	Germany	1875	Begoro
Ad. Mohr. (m.)	Africa	1875	do.
E. Werner (m.)[2])	Germany	1875	Abetifi
G. L. Schmid (m.)	do.	1876	Akropong
R. Furrer	Switzerland	1876	Odumase
M. Seeger (m.)*	Germany	1876	Christiansborg
Ph. Buss*	do.	1876	Date
C. Buck	do.	1876	Kyebi
E. Preiswerk*	Switzerland	1877	Akuse
A. Sixt*	Germany	1877	Christiansborg
E. R. P. Büttner*	do.	1877	Addah
A. Schmidt	France	1878	Christiansborg
W. Ochsner	Switzerland	1878	do.
G. Gauger*	Germany	1878	Accra
J. J. Schöller	do.	1879	Akropong
Unmarried Female Agents.			
Miss Wilh. Maurer	Germany	1857	Abokobi
Mrs. Lydia Müh (w.)	do.	1876	Odumase
At Home:			
J. G. Christaller (m.)	Germany	1852	late of Akropong
C. Schönfeld (m.)[3])	do.	1863	„ „ Odumase
J. Kühne*	do.	1866	„ „ Coomassie
J. G. Fritz (m.)	do.	1870	„ „ Christiansb.
J. Bischoff	Switzerland	1876	„ „ do.

[1]) Went home in May 1879. [2]) Died in May 1879. [3]) Returns to Africa in 1879.

European Missionaries of the Basel Mission removed by death, on the Gold-Coast, Western Africa

Between 1829—1878.

Names	Birthplace	Birthday	Arrival in Africa	Burial-Place	Date of Death	Stationed at
1. Holzwarth, Gottlieb	Allmersbaeh, Wtbg.	19 July 1802	18 December 1828	Christiansborg	12 August 1829	Christiansborg
2. Salbach, Carl Ferdinand	Kœpenik n/Berlin	28 December 1799	" " "	"	29 " "	"
3. Schmid, Joh. Gottlieb	Aarburg, Switzerland	8 August 1804	" " "	"	" " "	"
4. Henke, Joh. Philipp	Kirberg, Nassau	30 December 1798	" " "	"	27 November 1831	"
5. Heinze, Christ. Friedr.	Kuniwalde, Saxony	15 December 1804	13 March 1832	"	26 April 1832	"
6. Jæger, Peter Petersen	Loit, Sleswik	7 April 1808	" " "	"	18 July 1832	"
7. Stanger, Andreas	Mœttlingen, Wtbg.	21 March 1811	3 November 1836	Akropong	24 December 1837	Akropong
8. Mürdter, Johannes	Adelberg, "	18 July 1809	" " "	"	4 November 1838	"
9. Sebald, Ernst Friedr.	Auernheim, Bavaria	1 December 1814	10 January 1845	"	7 December 1845	"
10. Kœster, Carl Friedr.	Schweighofen "	10 February 1820	18 March 1811	Christiansborg	15 June 1849	Christiansborg
11. Herzog, Friedr.	? Baden	13 August 1824	31 December 1855	Abokobi	22 May 1856	Gyadam
12. Steinhauser, Wilh. August	Langenwinkel, "	7 November 1829	25 January 1853	Christiansborg	13 September 1857	Christiansborg and Abokobi
13. Hönger, Abraham	Roggwyl, Switzerland	9 November 1832	26 March 1857	Gyadam	18 May 1858	Gyadam
14. Baum, David	Mahlberg, Baden	9 March 1827	31 December 1855	Christiansborg	14 August 1858	"
15. Ried, Michael	Langensteinbach, Baden	1 March 1833	23 December 1856	Abokobi	5 April 1860	Christiansborg and Abokobi
16. Pfrunder, Jacob	Männedorf, Switzerland	27 January 1834	26 October 1861	"	22 March 1862	Odumase
17. Schellenberg, Joh. Heinr.	Freiweid, "	23 January 1836	19 January 1862	Christiansborg	26 November 1862	Christiansborg and Dowromadam
18. Weiblen, Johannes	Metzingen, Wtbg.	3 December 1835	22 January 1861	Abokobi	15 May 1863	"
19. Maier, Johannes	Gutenberg, "	21 July 1840	20 May 1863	Akropong	15 June 1864	Odumase and Dowromadam
20. Schimaneck, G. Heinr.	Vichberg, "	11 January 1836	20 August 1863	Aburi	26 January 1866	Christiansborg
21. Lindenmann, Sebastian	Gais, Switzerland	4 July 1837	22 June 1864	Christiansborg	28 February 1866	"
22. Heck, Jacob	Gerlingen, Wtbg.	4 May 1832	23 December 1856	"	11 May 1866	Abokobi, Odumase and Christiansborg
23. Klaus, Robert	Wetzikon, Switzerland	10 January 1841	21 February 1864	Odumase	22 April 1868	Christiansborg and Anum
24. Rehfuss, Friedrich	Ebingen, Wtbg.	1 July 1841	" " "	Christiansborg	4 July 1868	"
25. Lüthy, Joh. Ulrich	Münsingen, Switzerland	6 December 1839	17 November 1866	Abokobi	7 May 1869	Abokobi
26. Haas, Johannes	Auswyl, "	5 August 1843	29 November 1872	Adafo	1 June 1873	Christiansborg
27. Handel, Heinr. Wilhelm	Heinsheim, Baden	15 June 1851	8 February 1875	Kyebi	21 May 1875	Kyebi
28. Klass, Jacob	Nekartenzlingen, Wtbg.	6 June 1849	22 October 1871	Akropong	29 August 1875	Christiansborg
29. Weber, Joh. Jacob	Hensberg, Switzerland	16 July 1842	27 October 1870	Adafo	11 September 1875	Odumase and Adafo
30. Müh, Michael	Hausen a/L., Wtbg.	8 March 1846	2 December 1873	Christiansborg	13 September 1876	Christiansborg
31. Widmann, Joh. Georg	Gnibel, "	30 January 1814	17 April 1843	Akropong	27 November 1876	Akropong
32. Zimmermann, Johannes	Gerlingen, "	2 March 1825	14 April 1850	Gerlingen, Wtb.	13 December 1876	Christiansborg, Abokobi, Akropong,
33. Petavel, August	Bôle, Switzerland	21 November 1846	3 January 1877	Akropong	6 January 1877	Akropong [Odumase
34. Krauss, C. Heinrich	Heilbronn, Wtbg.	2 March 1852	28 May 1876	"	14 June 1877	Christiansborg
35. Wörnle, W. Louis	Stuttgart, "	11 January 1856	7 December 1876	Aburi	26 September 1877	"
36. Buch, Joh. Friedrich	Russheim, Baden	12 July 1851	3 January 1877	Christiansborg	1 March 1878	Abokobi and Christiansborg
37. Ehmer, Friedr. August	Klein-Heppach, Wtbg.	24 July 1845	1 December 1875	"	28 March 1878	" " "
38. Jordi, Johannes	Sumiswald, Switzerland	30 March 1849	20 June 1877	Akropong	12 July 1878	Akropong "
39. Sauter, Martin	Thieringen, Wtbg.	26 December 1852	7 December 1876	"	9 November 1878	"

Appendix II, b.

Missionary Ladies of the Basel Mission deceased on the Gold-Coast, Western Africa

since the commencement of that Mission till 1878.

Names	Maiden name	Birthplace	Married to:	Solemnization of Matrimony	Deceased	Stationed at
1. Anna Margaretha Ries	Wolter	Christiansfeld	Andreas Riis	6 December 1838	3 September 1845	Akropong died near Cape Verde
2. Elisabeth Riis	Bandholz	Kiel	H. K. Riis	November 1848	14 October 1849	„ „ at Akropong
3.	Anna Furrer	Wengi, Switzerland	arrived in Africa	3 January 1858	1 August 1859	Aburi „ „ Christiansborg
4. Fried. Louise Magd. Schall	Megler	Ingelfingen, Wtbg.	Eberhard Schall	2 August 1860	1 July 1862	Abokobi „ „ Abokobi
5. Marie Fried. Cath. Heck	Rueff	Stuttgart, „	Jakob Heck	1 August 1860	4 July 1862	Odumase „ „ Odumase
6. Christ. Emilie Christaller	Ziegler	Waiblingen, „	G. Christaller	2 January 1857	13 August 1866	Kyebi „ „ Kyebi
7. Rosine Fried. Eisenschmid	Gross	Urach, „	D. Eisenschmid	2 February 1865	9 May 1867	„ „ „ „
8. Heinricke Schönhuth	Kromer	Metzingen, „	A. Schönhuth	2 November 1866	12 October 1867	Christiansborg „ Christiansborg
9. Christiane Rehfuss	Mitsch	Echterdingen, „	Fr. Rehfuss	5 July 1867	9 March 1868	„ „ „
10. Rebecca Klaiber	Bienzle	Möhringen, „	M. Klaiber	9 March 1864	5 November 1868	„ „ Aburi
11. Rosine Klaiber	Bienzle	„ „	M. Klaiber	3 September 1870	7 May 1871	Odumase „ Odumase
12. Pauline Walker	Schmid	Eriswyl, Switzerland	J. J. Walker	9 January 1871	25 September 1872	Akropong „ Akropong
13. Ernestine Mader	Binder	Kornthal, Wtbg.	J. A. Mader	1 January 1856	19 February 1873	„ „ „
14. Maria Haas	Strub	Schwabsburg, Hessen	Ludw. Haas	9 December 1872	6 November 1873	Kyebi „ Kyebi
15. Fried. Magd. Philippine Bohner	Krieg	Mannheim, Baden	Ph. Bohner	2 October 1872	19 May 1875	Abokobi „ Abokobi
16. Ernestine Müller	König	Lorch, Wtbg,	Joh. Müller	7 February 1871	11 December 1877	Akropong „ Akropong
17. Hanna Eisenschmid	Layer	Wilhelmsdorf, Wtbg.	D. Eisenschmid	7 March 1868	14 December 1877	„ „ „

Census of the Basel Mission on the Gold-Coast.

1st January 1879.

NAMES OF MISSION STATIONS.	Out-stations	AGENTS OF THE MISSION.						UNDER THE CARE OF THE MISSION.					SCHOOLS.								
		European Missionaries	Missionary Ladies	Deacons or Native Pastors	Catechists and Evangelists	Christian Teachers	Female Teachers	Communicants	Non-Communicants	Children	Total of Members	Catechumens	Boarding-School-Boys	Boarding-School-Girls	Christian Boys visiting the schools	Heathen Boys visiting the schools	Christian Girls visiting the schools	Heathen Girls visiting the schools	Middle School	Training Institution	TheologicalSeminary
Akra (or Gâ).																					
Christiansborg . . .	4	10	3	1	6	4	1	294	24	257	575	10	48	—	136	58	13	6	35	4	—
Abokobi	5	2	3	1	6	4	5	304	22	262	588	35	—	44	44	8	77	3	—	—	—
Adangme.																					
Odumase	2	4	3	1	2	2	2	114	24	125	263	9	—	17	33	24	17	9	—	—	—
Ada	4	3	2	—	2	1	—	118	38	73	229	27	—	—	12	5	10	—	—	—	—
Aquapim.																					
Aburi	3	3	3	1	2	5	5	246	37	350	633	11	—	45	91	11	95	14	—	—	—
Akropong	8	5	3	1	13	7	2	565	75	633	1273	35	50	—	221	52	60	12	27	7	21
Akim.																					
Kyebi	4	1	—	2	5	3	—	170	66	79	315	37	40	—	41	38	9	2	—	—	—
Begoro	1	3	1	—	2	1	—	43	1	22	66	14	—	—	3	8	2	—	—	—	—
Okwau (Ashante).																					
Abetifi	—	3	2	—	1	1	—	16	1	2	19	—	—	—	—	7	—	—	—	—	—
Total	31	34	20	7	39	26	15	1870	288	1803	3961	178	138	106	581	211	283	46	62	11	21

Funds of the Congregations.

Stations and Outstations.	Fund for Chapel Building	Church and School Fund	Poor-Fund
	£ Sh. P.	£ Sh. P.	£ Sh. P.
Christiansborg	—. —. —.	51. 5. 11.	61. 19. 9.
Akra	—. —. —.	2. 1. 6.	—. —. —.
Abokobi	—. —. —.	49. 8. 5.	24. 2. 7.
Maiera	12. 6. 7.	21. 15. 4.	—. —. —.
Sasabi	—. —. —.	3. 1. 8.	—. —. —.
Oyarefa	—. —. —.	—. —. —.	—. —. —.
Odumase	—. —. —.	162. 13. 6.	53. 17. 4.
Ada	—. —. —.	18. 4. 7.	5. 15. 9.
Adafo	—. —. —.	15. 11. 1.	2. 12. 3.
Tamatoku	—. —. —.	—. 6. —.	—. —. —.
Aburi	27. 16. —.	75. 13. 10.	43. —. —.
Tutu	—. —. —.	14. 10. —.	15. 0. 6.
Nsakyi	—. —. —.	7. 6. —.	1. 13. 6.
Akropong	—. —. —.	73. 11. 6.	50. 7. 5.
Date	102. —. —.	1. 14. 9.	6. 11. 5.
Mamfe-Mampong	—. —. —.	2. 7. 10.	1. 17. 7.
Adukrom	—. —. —.	3. 10. 5.	2. 17. —.
Abonse	—. —. —.	—. 14. —.	—. —. —.
Kyebi	—. —. —.	16. 14. 4.	19. 14. 8.
Kukurantumi	—. —. —.	8. 3. 9.	—. 10. 4.
Asiakwa	—. —. —.	1. 2. —.	—. —. —.
Begoro	—. —. —.	3. 6. 5.	2. 7. 2.
Abetifi	—. —. —.	1. 1. 1.	—. —. —.
	142. 2. 7.	534. 3. 11.	292. 3. 2.

The Jubilee-Church at Akropong.

THANKSGIVINGS AND INTERCESSIONS

FOR THE WORK OF THE

UNIVERSITIES' MISSION TO CENTRAL AFRICA

BISHOPS

Frank, Bishop of Nyasaland
Robert, Bishop of N. Rhodesia
William, Bishop of Zanzibar

For the names of the Diocesan Staffs see "Central Africa," November, 1944, and January, 1945.

COLLECT FOR THE MISSION

BLESS, O LORD, we beseech Thee, the Universities' Mission to Central Africa and all, whether at home or abroad, who are labouring therein. Let Thy Holy Spirit teach, comfort and strengthen us, so that we may glorify Thee and help forward the salvation of others, through Jesus Christ our Lord.—*Amen.*

Let us give thanks

For the Incarnation of the Son of God, bringing salvation to the peoples of Africa and of all nations.

℣. *Praise ye the Lord.*
℟. *Thanks be to God.*

For the faith and worship of the African Church.

For witness to the power of God's grace by African Christians serving in the Forces.

For the devotion and leadership of their African chaplains.

For progress of medical work at Msoro in Northern Rhodesia.

For a better standard of living in many African homes and villages.

For gifts of continued health and strength to the staff in Africa amid ever-increasing difficulties and strain.

For the zeal and generosity of those who maintain the Mission's income (page 16).

Let us pray

That God will bless to His greater glory the work of the Mission at home and abroad during the coming year.

℣. *Lord, hear our prayer.*

℟. *And let our cry come unto Thee.*

That Vincent Lucas, Bishop, may be granted the comfort of the Holy Spirit in his sickness and retirement.

That God will guide those responsible for the choice of his successor in the see of Masasi.

That God will perfect His gifts in the Africans to be ordained to the diaconate in Zanzibar diocese at this time—Yohana Jumaa, Petro Kalage, Yusuf Kiaka, Herbert Mganga, Andrea Muya, John Salimu, and Andrea Semahimbo.

That both Christian men who are working away from home and the wives from whom they are separated may have grace to withstand their special temptations and difficulties (page 3).

That the urgent need of the Mission for more priests, doctors, nurses, teachers and laymen may soon be met.

That all members of the staff may be strengthened by God's grace to hold fast to their vocations.

That God will comfort and relieve the sick, especially Vincent Lucas, Bishop.

For refreshment, light and peace to the souls of the faithful departed, especially Mika Twanje, Deacon, and . . . (*see list*).

O GOD, Who rulest over Thy people with fatherly love, raise up, we beseech Thee, a devout and faithful bishop for Thy Church in Masasi, and supply him with wisdom, strength and charity for Thy work. Grant this, O Lord, for the sake of the Shepherd and Bishop of our souls, Thy Son Jesus Christ our Lord. Amen.

✠ REQUIESCANT IN PACE

Jan.	1.	Henry C. Scudamore. *P.*	(1863)
,,	1.	Sister Margarita. *C.S.P.*	(1939)
,,	4.	Harry Newman.	(1929)
,,	5.	Sister Eleanor. *C.S.P.*	(1925)
,,	5.	Kenneth R. Macbeth. *P.*	(1934)
,,	6.	Charles Yorke. *D.*	(1880)
,,	7.	Tom Hallson.	(1919)
,,	8.	Louise Gaiger.	(1926)
,,	10.	Eliza Helen Wallis.	(1890)
,,	10.	Marion Ethel Drake.	(1897)
,,	12.	Michael Hamisi. *D.*	(1942)
,,	15.	Archibald Harry Butler.	(1895)
,,	16.	Klement Mnguu. *D.*	(1928)
,,	17.	John Henry Moss.	(1877)
,,	19.	Alice Marion Gay.	(1894)
,,	26.	Gilbert Mpalila. *P.*	(1938)
,,	28.	Mary Cornish.	(1918)
,,	28.	Cecil Majaliwa. *P.*	(1933)
,,	29.	Richard Coombe.	(1889)
,,	30.	Caroline D. M. Thackeray.	(1926)
,,	31.	Charles Frederick Mackenzie. *Bp.*	(1862)

Issued Monthly with "Central Africa," 2d.

Extra copies can be obtained from U.M.C.A., Central Africa House, Gt. Peter Street, Westminster, S.W.1.

Books recommended: *The U.M.C.A. Intercession Manual, 4d. Prayer for Africa, 4d. Prayers for Common Use, 2s.*